The Fiqh of Hajj

Taken from

Silsilah Ahadeeth As-Saheehah & Silsilah Ahadeeth Ad-Daeefah

of

The Muhaddith, Shaykh, Allamaah

Muhammad Nasiruddeen al-Albaani

Rahimahullaahu Ta'ala

Translated byAbbas Abu Yahya

The Excellence of Hajj

No. 1185 & 1200 - On the authority of Ibn Abbas in a narration ascribed to the Prophet: - *sallAllaahu alayhi wa sallam:*

‘Be regular with (in another narration: follow up) the *Hajj* and the *Umrah* since they wipe out poverty and sins, just as the furnace separates the slag from the iron.’

Not Leaving Off Hajj for More than Five Years

No. 1662 - The Messenger - *sallAllaahu alayhi wa sallam* said: ‘Indeed Allaah says: Verily I have made a slave’s body healthy and given him adequate livelihood yet five years have passed and he has not come to Me and redeemed himself, as a pilgrim.’

Silsilah-Saheehah

Shaykh Albaani said:

‘Benefit: al-Mundhiri said in ‘al-Targheeb’ (2/134): Narrated by Ibn Hibban in his ‘Saheeh’ and by al-Bayhaqi who said: ‘Alee bin al-Mundhir said: Some of our companions narrated to me saying: Hasan bin Hayyin used to be amazed by this hadeeth and used to implement it. He would love a healthy, prosperous person not to leave off Hajj for five years.’

No. 1264 - On the authority of Jaabir in a narration ascribed to the Prophet: -*sallAllaahu alayhi wa sallam*: ‘The goodness of Hajj is feeding people and good speech.’

No. 1820 - On the authority of Jaabir who said: the Messenger of Allaah - *sallAllaahu alayhi wa sallam* said: ‘Pilgrims for Hajj and *Umrah* are the delegates of Allaah. He called them and they responded, they asked of Him and He gave them.’

Ihram

What is Avoided in Hajj is that which is Avoided in Umrah

No.2765 - On the authority of Safwaan bin Umayyah who said: A man came to the Messenger of Allaah -*sallAllaahu alayhi wa sallam*: wearing a lot of coloured perfume on his clothing, he was wearing different pieces of clothing and he had already assumed *Ihraam* for *Umrah*. He said: ‘What do you order me to do, O Messenger of Allaah, in my *Umrah*?’

Then Allaah -*Azza wa Jal*- revealed: <<Complete the Hajj and *Umrah* for Allaah >>

So the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said: ‘Where is the person who asked the question about *Umrah*?’

The man said: ‘Here I am.’

So the Messenger said: ‘Remove your clothing and take a bath, clean off the perfume as much as you can and whatever you used to do for your Hajj, then do that in your *Umrah*.’

Saheeh

Silsilah-Saheehah

Shaykh Albaani said:

‘Benefit: Ibn Hajr said in ‘al-Fath’ (3/394): Ibn al-Muneer said in ‘al-Hashiyah’: ‘What the Messenger -*sallAllaahu alayhi wa sallam*- said was: “*Wassna*’,” (i.e. the Arabic word for ‘do, make’) which means: ‘To leave something,’ because the clarification meant what a *Muhrim* keeps away from. So, the benefit taken from this explanation is that ‘leaving something is an action in itself.’

The Prohibition of the Woman in Ihram Covering her Face with a Scarf

No. 2930 - On the authority of ‘Uqbah bin ‘Aamr al-Juhanee who said: ‘My sister vowed that she would walk to the *Ka’bah* barefoot and unveiled. So the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- came to her and said: ‘What is wrong with this woman?’

They said: She vowed to walk to the *Ka’bah* barefoot and unveiled!

So he said: ‘Order her to take a ride, cover herself, perform the Hajj and slaughter an animal.’

Saheeh

Silsilah-Saheehah

Shaykh Albaani said:

‘In this hadeeth there are some important benefits, from them:

That the *Ihram* of the woman is for her face, so it is not permissible for her to cover her face with her *Khimaar* (scarf), rather she covers her head and chest. This is like the hadeeth: ‘A woman in *Ihram* does not wear a *Niqaab* (face veil), nor does she wear gloves.’

Narrated by Bukhari and Muslim.

[Important note: Shaykh al-Albaani said in his book: ‘The Rites of *Hajj* and *Umrah*’ (p.12)

‘It is permissible for the woman to cover her face with something like a *Khimaar* or *Jilbaab*, which she throws over her head and it sits on her face. What is correct is that it can touch her face, but she cannot tie it to her face. This is similar to what Ibn Taymeeyah -*Rahimahullaah*- said.]’

No. 2617 -The Messenger - *sallAllaahu alayhi wa sallam* said: ‘O Allaah this Hajj has no ostentation in it nor any hypocrisy.’

The Permissibility of the Person in Ihram Covering his Face if Needed.

No. 2899 - On the authority of Uthmaan bin ‘Affan –*Rahiallaahu anhu*- that ‘The Prophet -*sallAllaahu alayhi wa sallam*- would cover his face while he was in a state of *Ihram*.’

Saheeh

Silsilah-Saheehah

On the authority of Abdullaah bin ‘Aamir bin Rabeeh that he saw ‘Uthmaan bin ‘Affan in a village near Madina with his face covered by a deep red coloured, velvet cloth on a summer’s day while he was a *Muhrim* (in the state of *Ihram*).

Its chain is authentic.

Shaykh Albaani said: ‘So if you know that the chain of narration is authentic, then there is no contradiction between this hadeeth and the report which is *Mawqoof* (the *Isnad* only goes back to the Companion) at ‘Uthmaan, as is apparent. This is because there is nothing that conflicts with the acceptability of ‘Uthmaan doing that which it is possible the Messenger -*sallAllaahu alayhi wa sallam*- did.

This is better (that the hadeeth and the *Athar* correspond) rather than attributing a mistake to one of the trustworthy narrators simply because ‘Uthmaan did an action that he narrated from the Prophet -*sallAllaahu alayhi wa sallam*. Do you not also see that there is no difference between what ad-Daraqutni -*Rahimullaah*- noted, saying that the *Mawqoof* (the *Isnad* only goes back to the Companion) precedes the *Marfoo’* (a narration ascribed to the Prophet), and those who invert the issue saying that the *Marfoo’* precedes the *Mawqoof*.

The truth is that both of them are authentic, so neither of them opposes the other.

Indeed there are many *Aathaar* narrated by the Companions, the *Tabieen* and the diligent Imaams which permit the person in a state of *Ihram* to cover his face if need be. Ibn Hazm uses these *Aathaar* as evidence in his book 'al-Muhalla' (7/91-93) so as to support the original stance. Al-Bayhaqi also narrated some of these *Aathaar* (5/54)

This hadeeth does not oppose the saying of the Messenger -*sallAllaahu alayhi wa sallam*- regarding the person who dies while in a state of *Ihram*:

'Wash him with water mixed with Acacia leaves, shroud him in his clothing and do not cover his face or head.'

Narrated by Muslim and other than him and it is narrated in the book 'al-Irwaa' (4/198-199).

This verdict is specific to the one who dies in a state of *Ihram* but the hadeeth under discussion is regarding the living, so it (i.e. the ruling) is different.'

What Animals are Permissible for the Muhrim to Kill

No. 193 -'Five types of animals which, if a *Muhrim* kills, there is no blame upon him: a crow, a predatory bird, a rat, scorpion and a voracious dog.'

Saheeh

Narrated by Bukhari and Muslim on the authority of Ibn Umar in a narration ascribed to the Prophet: -*sallAllaahu alayhi wa sallam*.

Shaykh Albaani said:

'From what is clear in this hadeeth is the absence of blame, which shows the permissibility of killing them. It is not to be understood from this that it is recommended or obligatory to kill them or that it is better leave off killing them.'

Talbeeyah

No. 830 - On the authority of Zaid bin Khalid al-Juhanee, on the authority of the Messenger of Allaah -*sallAllaahu alayhi wa sallam* - who said:

'Jibraeel came to me and said: O Muhammad! Order your Companions to raise their voices with the *Talbeeyah* (proclamation for Hajj or *Umrah*), since it is from the signs of Hajj.'

No. 1500 - On the authority of Abu Bakr as-Siddeeq who said that the Messenger of Allaah - *sallAllaahu alayhi wa sallam*- was asked: 'What is the best Hajj?'

He answered 'The one where you raise your voice reciting the *Talbeeyah* and you slaughter an animal.'

No. 1621 - On the authority of Abu Huraira in a narration ascribed to the Prophet: -*sallAllaahu alayhi wa sallam*: 'A person does not ever make *Talbeeyah* except that he is given glad tidings, nor does a person ever say *Takbeer* except that he is given glad tidings.'

It was asked: 'With Paradise?'

He answered: 'Yes.'

Mina

No. 804 - On the authority of Ibn Abbas: the Messenger - *sallAllaahu alayhi wa sallam* used to visit the House (*Ka'bah*) every night from the nights of Mina.'

Tawwaaf

No. 2725 - On the authority of Abdullaah bin Umar who said I heard the Messenger of Allaah - *sallAllaahu alayhi wa sallam*- saying: 'Whoever makes seven circuits of *Tawwaaf* around the House (*Ka'bah*) and prays two *Rakats*, it is the same as freeing a slave.'

Salutation of the House - for the person not in Ihram- is Two Rakah

The Hadeeth has no chain - *La Asl laha*

No.1012 'Salutation of the House is done with *Tawwaaf*.'

The Hadeeth has no chain - *La Asl laha*

Silsilah-Daeefah

Shaykh Albaani said:

'I say: I do not know, neither from the sayings or actions of the Sunnah, that which attests the meaning of this hadeeth other than the general evidences which mention praying before sitting in the *Masjid* which then include the *Masjid al-Haraam*.

The assertion that salutation of the *Masjid al-Haraam* is the *Tawwaaf* opposes the general evidence previously mentioned. So, this salutation cannot be accepted until it can be affirmed and how inconceivable is that? Especially as – due to experience - it is not possible for the person entering the *Masjid al-Haraam* during the days of the sacred seasons to perform the *Tawwaaf* every time he enters it, so praise be to Allaah Who has made the matter easy.

<<And He has not placed any burden upon you in your religion>>

Indeed what must be brought to attention here regarding this verdict is that it is for the person who is not a *Muhrim*. As for the person who is in *Ihram* then the rightful Sunnah is that he begins with the *Tawwaaf* and then the two *Rakah* after it.'

The Hajj Pilgrimage is Only Made to the House of Allaah

Da'eefah No. 265 *Mawdoo*- Fabricated

'O Abu Huraira! Teach the people the Quran and learn it, because if you died upon that, the Angels would visit your grave just as they visit the Ancient House (*Ka'bah*).

Teach the people my Sunnah, even if they dislike it. If you would like not to stop on the bridge on the Day of Judgement, even for the blink of an eye until you enter Paradise, then do not innovate with your opinion.'

Mawdoo- Fabricated

Silsilah-Daeefah

Shaykh Albaani said:

'Ibn al-Jawzi mentions this narration in his book 'al-Mawdoo'aat' (The Fabricated Ahadeeth) (1/264) and he said: 'Not authentic and Abu Hammam (one of the narrators) is Muhammad bin Mujeeb.

Yahya said: 'He is a liar.'

Abu Haatim said: 'He is lost in hadeeth (i.e. rejected).'

As-Sooyuti brings a similar narration but mentions the wording: 'If death comes to you and you are in this state then the Angels perform Hajj (pilgrimage) to your grave just as the believers perform Hajj to the House of Allaah, the *Haraam*.'

As-Sooyuti remained silent about this; but I have a more severe hatred for this wording than the first - due to what it mentions about performing Hajj to a grave - as it is an innovated statement which has no origin in the *Sharia'*. Also, performing Hajj to a visited thing other than the House of Allaah, the *Haraam*, is not mentioned in the *Sharia'*.

As for performing Hajj (Pilgrimage) to graves, then that is done by *Ahl-ul-Bida'* (the people of *Bida'*) who aggrandize graves to extreme by journeying to them, spending nights there, performing *Tawwaaf* around them, making *Dua'*, begging and imploring of the graves and other similar things which are all symbols of the Hajj. Some of them even authored a book entitled 'The Rites of Making Hajj to Shrines and Graves' as a refutation of what Shaykhul-Islaam Ibn Taymeeyah mentioned in his books!!

This is major misguidance and no Muslim who has smelt the fragrance of pure *Tawheed* will doubt that this is the thing most disliked by the Messenger -*sallAllaahu alayhi wa sallam*-. So how can it be conceived possible that the Messenger -*sallAllaahu alayhi wa sallam*- made this statement: 'the Angels would visit your grave just as they visit the Ancient House (*Ka'bah*).'

O Allaah! Indeed the heart testifies that the Prophet -*sallAllaahu alayhi wa sallam*- never said even one of the letters from this statement. May Allaah disfigure the one who fabricated this.'

Raml

The *Sharia'* Reasoning for the Brisk Walk During *Tawwaaf*

No. 2573 - On the authority of Ibn Abbas –*Rahiallaahu anhu*- 'The Quraish said: 'Indeed Muhammad and his Companions have been weakened by the fever of Yathrib.' So in the year the Messenger of Allaah - *sallAllaahu alayhi wa sallam* – performed *Umrah* he said to his Companions: 'Walk briskly around the *Ka'bah* so the *Mushrikeen* can see your strength.' So when they walked briskly the Quraish said: 'It has not weakened them.'

Saheeh

Silsilah-Saheehah

Shaykh Albaani said:

'This chain is *Saheeh* according to the conditions of Imam Muslim. Bukhari narrates it without a complete chain in his 'Saheeh' (5/86) on the authority of Hamad bin Salamah in a narration similar to this, as does Hamad bin Zayd in a narration on the authority of Ayoob whose wording is as follows:

'The Prophet -*sallAllaahu alayhi wa sallam*- commanded them to walk briskly for three circuits and walk calmly between the two corners so the *Mushrikeen* could see their strength and patience.'

So the *Mushrikeen* said: 'These are those whom you claimed had been weakened by the fever. They are stronger and more patient than such and such!'

In 'al-Musnad' (1/305) via another chain which is narrated on the authority of Abu Tufail from Ibn 'Abbas that when the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- stopped at a place not far from Makkah called 'Marra az-Zahran' on his way to *Umrah*, it reached the Companions of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- that the Quraish were saying: What has caused them to come here feeble and thin?

So his Companions said: 'If we slaughter our camels, eat from their meat and make a broth from its soup, then we will be relaxed when we enter upon the people tomorrow.'

The Messenger said: 'Do not do that, but gather your provisions and bring them to me.' So they gathered them for the Messenger -*sallAllaahu alayhi wa sallam*- and spread out a tablecloth made from leather. They ate, and had eaten satisfactorily, then left and every one of them took some in their sacks. Then the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- turned and went ahead until he entered the *Masjid* – and the Quraish were sitting near the black stone. The Messenger -*sallAllaahu alayhi wa sallam*- uncovered one of his shoulders through his top garment then said: 'Do not let the people see you as deficient/weak.'

He touched the corner and entered *Tawwaaf*, passing by the *Yemeni* corner and walking to the Black Stone.

The Quraish said: 'Just walking in the *Tawwaaf* does not please them, but they leap and jump like gazelles.'

The Messenger -*sallAllaahu alayhi wa sallam*- did that for three circuits and so it became the Sunnah.

Abu Tufail said: 'Ibn 'Abbas informed me that the Prophet -*sallAllaahu alayhi wa sallam*- did this in his farewell Hajj.'

Its chain is also authentic according to the conditions of Imam Muslim.

It was also narrated by al-Bayhaqi in his book 'Dala'il an-Naboowa' (3/3/1) through two routes. Muslim narrated it (4/64) by way of al-Jareeri on the authority of Abu Tufail with a similar narration and it has been researched in 'al-Irwaa' (4/315).

It was also narrated via 'Atta on the authority of Ibn Abbas who said: 'Indeed the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- walked, and he walked briskly, around the House (*Ka'bah*) to show the *Mushrikeen* his strength.'

Benefit: Perhaps someone might say: 'If the *Sharia'* reason for the brisk walk during the *Tawwaaf* was to show the *Mushrikeen* the strength of the Muslims, then can it not be said that as the reason for doing the action has ceased, then the legislation of the brisk walk should cease too?'

The answer: No, because the Prophet - *sallAllaahu alayhi wa sallam* – walked briskly in his *Tawwaaf* after that first *Umrah*, in his farewell Hajj, as is mentioned in the long hadeeth of Jabir and by other than him, such as this hadeeth of Ibn Abbas with the previous narration of Abu Tufail. This is why Ibn Hibban said in his book 'Saheeh' (6/47 al-Ihsaan): 'So this objection has been cleared up and the brisk walk during *Tawwaaf* remains prescribed upon the *Ummah* of al-Mustafa - *sallAllaahu alayhi wa sallam* – until the Day of Judgement.'

Iltizaam

No.2138- On the authority of Abdullaah bin ‘Amr who said the Messenger - *sallAllaahu alayhi wa sallam* used to place his chest, face, forearms and hands between the Black Stone and the door of the *Ka’bah* in his *Tawwaaf*.’

Arafat

No. 2551 - On the authority of ‘Aeysha that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said: ‘There is no other day in which Allaah frees more slaves from the fire than the Day of ‘Arafah. Indeed, He comes close to them then boasts about them to the Angels and then He says: ‘What do these people want?’

Jamaraat

No. 2515 - On the authority of Ibn Abbas who said that the Messenger of Allaah - *sallAllaahu alayhi wa sallam* said: ‘If you stone the *Jamaar* (pillars) it will be as light for you on the Day of Judgement.’

No. 1437 - The Messenger - *sallAllaahu alayhi wa sallam* said: ‘Stone the *Jamarah* with pebbles the size of chick peas.’

Gathering the Pebbles for Stoning the *Jamaraat* from Mina and not from Muzdalifah

No. 2144 - On the authority of al-Fadl bin Abbas who said the Messenger of Allaah - *sallAllaahu alayhi wa sallam* said to the people when they left on the evening of ‘Arafat and Muzdalifah: ‘You should be tranquil.’ He said this while he was preventing his female camel from speeding until he entered Mina and descended in a place between Mina and Muzdalifah. Then he said: ‘You should take pebbles the size of chick peas, with which you can stone the *Jamarah*.’

Then al-Fadl said: ‘and the Prophet -*sallAllaahu alayhi wa sallam*- was demonstrating with his hand just as when a person throws.’

Saheeh

Silsilah-Saheehah

Shaykh Albaani said:

‘Benefit: Nisa’ee wrote a chapter heading for this hadeeth saying: ‘From where does one collect the pebbles?’ indicating by this that collecting pebbles takes place in Mina and the hadeeth regarding this is clear. This is because the Prophet -*sallAllaahu alayhi wa sallam*- ordered them to do this when he stopped at a place called ‘Muhassir’, while he was in Mina, as is mentioned in the narration of Muslim and al-Bayhaqi.

What also indicates this is the apparent hadeeth of Ibn ‘Abbas who said: The Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said to me on the morning of ‘Aqabah while he was on his she-camel: ‘Collect small stones for me.’

So I collected small pebbles for him which were like chickpeas and when I placed them in his palm, he said: ‘The likes of these (type and size stones), O you people. Beware of exaggerating in the *Deen*, as indeed what destroyed those before you was exaggeration in the *Deen*.’

Narrated by Nisa’ee, al-Bayhaqi and Ahmad (1/215,247) with an authentic chain.

Indeed the evidence here is his saying: ‘early at ‘Aqabah’ by which he means the early morning in which you stone the large *Jamarat al-‘Aqabah*, and from what is apparent from the hadeeth is that the act of collecting the pebbles took place in Mina, near the *Jamarah*. As for what people

do today, collecting pebbles in Muzdalifah, we do not know an origin for it in the Sunnah, rather it opposes these two ahadeeth and it contains burden and inconvenience with no benefit.'

Does the Person Performing Hajj Walk to the *Jamarah* to Stone it?

No. 2072 - On the authority of Ibn Umar –*Rahiallaahu anhu*- that 'The Prophet -*sallAllaahu alayhi wa sallam*- would walk to the *Jamarah* if he wanted to stone it; he would walk to it and walk back from it.'

Saheeh

Silsilah-Saheehah

Shaykh Albaani said:

'Benefit: Tirmidhi said at the end of this hadeeth:

'Most of the people of knowledge implement this hadeeth while some of them say: He would ride on the day of *an-Nahr* (slaughtering) and would walk for the days other than the day of *an-Nahr*.'

Tirmidhi continues: 'It is as if the person who said this statement intended to follow the Prophet -*sallAllaahu alayhi wa sallam*- in his action, because indeed what is narrated of the Prophet -*sallAllaahu alayhi wa sallam*- is that he rode on the day of *an-Nahr* to go to stone the *Jamarah*- and only *Jamarat ul-'Aqabah* is stoned on the day of *an-Nahr*.'

I say (Albaani): As for the Prophet -*sallAllaahu alayhi wa sallam*- stoning the *Jamarat ul-'Aqabah* while he was riding, then this is mentioned in the long hadeeth of Jaabir cited in the book 'The Hajj of the Prophet -*sallAllaahu alayhi wa sallam*' from the narration of Muslim and others. This is why the hadeeth of Ibn Umar (above) that when the Prophet intended 'to stone the *Jamarat*, he would walk to it and walk back from it' is explained to mean other than the stoning of the day of *an-Nahr*, thereby reconciling this hadeeth of Ibn Umar with the hadeeth of Jaabir, and Allaah knows best.

Then I came across that which supports this opinion, from the narration of Abdullaah bin Umar on the authority of Nafi' with the wording: 'On the authority of Ibn Umar: that he used to come to the *Jamaar* during the three days after the day of *an-Nahr*, going back and forth walking and he mentioned that the Prophet -*sallAllaahu alayhi wa sallam*- used to do that.'

Narrated by Abu Dawood(1969) and Ahmad 92/156)

In another narration by Ahmad (2/114,138):

Ibn Umar used to stone the *Jamarat ul-'Aqabah* while riding on his animal on the day of *an-Nahr* and he never used to go to the other *Jamaarat* after that except that he would go back and

forth walking. He asserted that the Prophet -*sallAllaahu alayhi wa sallam*- never used to go back and forth to the *Jamaarat*, except on foot.'

Everything is Permissible After Stoning the Jamaarat al-'Aqabah Except Women

No. 239 - On the authority of Ibn Abbas –*Rahiallaahu anhu*- who said that: The Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said: 'When you stone the *Jamarah*, then everything except women becomes permissible.'

Saheeh

Silsilah-Saheehah

Shaykh Albaani said:

'Benefit: In this hadeeth is a clear proof that when the person on Hajj has stoned the Jamaarat al-'Aqabah then all the prohibitions of *Ihraam* are lifted except for the prohibition of intercourse with women; this is not permissible for him as has been unanimously agreed.'

Slaughter

No. 805- On the authority of Jaabir who said: we used to preserve the slaughtered meat and take it to Madina during the time of the Messenger of Allaah - *sallAllaahu alayhi wa sallam*.'

After the Completion of Hajj

No.1379 – On the authority of 'Aeysha in a narration ascribed to the Prophet: -*sallAllaahu alayhi wa sallam*:

'When you have completed your Hajj then you should hasten your journey to your family, since it is greater in its reward.'

No. 1451- On the authority of Ibn Umar in a narration ascribed to the Prophet: -*sallAllaahu alayhi wa sallam*: 'Appreciate this House (*Ka'bah*) since it has been destroyed twice and the third time it will be raised up.'

No. 883- On the authority of 'Aeysha that she would carry *Zam-Zam* water, and she would say that the Messenger of Allaah - *sallAllaahu alayhi wa sallam* used to carry *Zam-Zam* water in leather water sacks and jugs, and he used to pour it on the sick and give it to them to drink.'

The Permissibility of Visiting the Prophet's -*sallAllaahu alayhi wa sallam*- Grave

No. 2497 - On the authority of 'Aasim bin Humaid as-Sakooni –*Rahiallaahu anhu*- that when the Prophet -*sallAllaahu alayhi wa sallam*- sent Mu'adh to Yemen, he came out with him to advise him. Mu'adh was riding and the Messenger -*sallAllaahu alayhi wa sallam*- was walking next to his riding animal. When the Prophet -*sallAllaahu alayhi wa sallam* - had advised him he said: O Mu'adh! Indeed you might not meet me after this year and perhaps you will pass by my *Masjid* and my grave.'

Saheeh

Silsilah-Saheehah

Shaykh Albaani said:

'Benefit: 'Dr. al-Booti uses this hadeeth in the last part of his book 'Fiqh as-Seerah' as evidence for the permissibility of visiting the Prophet's -*sallAllaahu alayhi wa sallam*- grave – claiming that Ibn Taymeeyah rejects this visiting!

Even though we do not oppose his use of this proof, as it is indeed clear, we notify the readers that this is a false claim and a lie against Ibn Taymeeyah -*Rahimullaah*. Indeed his books make clear and abundant mention of its legality and he even expounded on how to visit the grave.

What Ibn Taymeeyah rejected was intending a journey to visit the grave as is the meaning of the hadeeth: 'Do not undertake a journey except to three *Masajid*…' which I have explained in detail with the sayings of Ibn Taymeeyah himself in my refutation of al-Booti entitled: 'In defense of the Prophetic hadeeth.' So what does the doctor intend by persisting with this slander which is even in the latest print of his book?

Intelligent readers know the answer.'

No. 45 - 'Whoever performs the Hajj of the House (*Ka'bah*) and does not visit me has indeed treated me badly.'

Fabricated- *Mawdoo*

Silsilah-Daeefah

Shaykh Albaani said:

'Benefit: From what indicates its being fabricated is that ill-treatment of the Prophet -*sallAllaahu alayhi wa sallam*- is from the major sins, if not disbelief. So if the one who does not visit the Prophet -*sallAllaahu alayhi wa sallam*- has committed a great sin, then this necessitates that this visit is obligatory, like Hajj, which no Muslim would say. This is because even though visiting the Prophet -*sallAllaahu alayhi wa sallam*- is from the actions that bring one closer to Allaah, it does not exceed the status of being only recommended by the scholars. So how can it be that the one who leaves off visiting it is harsh to the Prophet -*sallAllaahu alayhi wa sallam*- and is one who turns away from him!?'

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad,

His family, his companions and all those who follow his guidance.